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INTERNATIONAL BIBLE STUDY.

May 14, 1882.—*Mark* III. 20-35.

"And they went into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold upon him, for they said, He is beside himself." 19-21. Who were these friends? We take them to be the same mentioned in v. 31, viz. his brethren and his mother. They received information of the extraordinary crowds that gathered around Jesus, and were apprehensive that it might attract the notice of the authorities and lead to unpleasant results. Talking the matter over, and calling to mind the instances in which Jesus had shown a reckless disregard of the customs and laws of society, they concluded that his head was really turned, and made up their minds that it behoved them to take some measures to moderate his rash and inconsiderate procedure. He had doubtless some excellent qualities, but they were ill-balanced; he needed to be under the guidance of those who could advise him rightly, and save him from ruining his own cause by his extravagance. For instance, with regard to the scribes and Pharisees who had paid him the compliment of coming all the way from Jerusalem to hear his words and see his works, how important that he should win their confidence, so that they might make a good report of him at Jerusalem. Instead of that, what is this we hear? He speaks to them in a way that fills them with indignation and they are going back with the report that he is a most dangerous man, doing all manner of mischief. It is evident that he cannot be left to himself; he needs looking after; we must go to him and advise him as to the proper occasions for him to exercise his miraculous power, and persuade his to speak with less severity to the influential and ruling classes, and avoid identifying himself so closely with publicans and other sinners.

Mark proceeds to give us the passage contained in verses 22-30 that we may know how his friends found him engaged when they reached the place where he was.

"And the scribes who came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils he casteth out devils. Jesus had been just healing a demoniac who was both blind and dumb: whom Christ by a word had delivered from blindness and dumbness and possession. The scribes could not deny that he had cast out the evil spirit; but they affirmed that it was by some collusion and understanding between him and the evil spirits. It must be that he was casting out devils through Beelzebub, the Prince of the devils. Could there be any thing more diabolical than such a suggestion? it would be a horrible imputation if addressed to you or me. But it is addressed to one in whom was all the power of the Godhead. What sublimer work could one perform than to liberate a man whose intellect, sight and hearing had all been surrendered to the evil one? But observe the serenity and equanimity with which Jesus answered him, pointing out that it would be suicidal for Satan to cast out his own. What a strange covenant would that be for Satan to make, the outcome of which would be the defeat and expulsion of Satan's forces.

"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." If Christ had not been victorious over the God of this world he would not have been able to show himself the Master of Satan's people; he could not liberate the captives of Satan or destroy his works. Be of good cheer, says Christ; I have overcome the world. Gainsayers of the Gospel at the present day scout the idea that such miracles were wrought as are imputed to Christ, because to admit these would be to admit their obligation to renounce the world and follow Christ; but in the days of Christ's abode in the flesh, his opponents could not deny; though they would have been glad to do so, that he really wrought these wonderful works; they could not deny his supernatural power; only they affirmed that it was from beneath, not from above. Modern sceptics laugh at the ancient ones for imagining such a silly thing as that demoniacal power waited upon Christ. Thus the ancient sceptics are confuted by the modern, and the modern by the ancient.

"Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, he hath an unclean spirit." 28-30. From Matt. xii. 28, we learn that the Saviour used these words. "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." He had cast out the unclean spirit by the Spirit of God; the Pharisees said that he had done it by means of an unclean spirit. Thus they blasphemed against the Holy Ghost. Their word was not a word against the Son of Man, but against the Spirit of God dwelling in the Son of man. Man's sin is estimated by the greatness of the revelation of God. Even if they were not prepared to recognize Christ as divine, it was evident to every thoughtful person that the Spirit of God dwelt in him.

"There came his brethren and his mother, and, standing without, sent unto him, calling him." Thus his friends found him engaged when they reached the place where he was. It soon became known in the congregation that filled the house, that the mother and brethren of Jesus were in the street, waiting for him to come to them. These friends wished to see him by himself and were prepared to use not only moral suasion but a little physical force if need be to constrain him for his own good and the good of his cause to be guided by them. They would show him that he was in a great degree wasting his energies, and a few hints from them would enable him to render his ministry much more effective. The people about Christ tell him of his relatives, thinking probably that Jesus would hasten to them. But looking round on his disciples he said, These are my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and my mother. Jesus, with his wonderful insight into future contingencies, knew that men would come some day to think that they must honour him by giving special honour to his mother and other near relatives. He lays the axe at the root of all such tendencies. The mother and brethren of Jesus showed very little of that faith in him, which is of so great moment in the sight of God. How many there are still who think that they can improve upon the Christ of the Gospel and lay hold upon him with modern notions of propriety to keep him from manifold extravagances into which his zeal would carry him.

WEEKLY REVIEW.

—Many who call themselves Christians have simply carried over into Christianity their worldly ideas of what constitutes religion, imposing these on Christianity instead of receiving the teachings of Christ. They call themselves disciples but assume the position of teacher, constituting Christ their disciple, making themselves greater than him. In what is called the Church of the Holy Sepulchre at Jerusalem, are a number of rival communites, each claiming to have the chief right to rule, and brawls of a very disgraceful character often occur among them. Lately the Armenians had some alterations made in a niche of a chapel there, and the Syrians resenting this, a pitched battle took place between the two parties on a Sunday, and several on both sides, including the Syrian Bishop, were wounded. These two classes of religionists thus give the best possible evidence that they neither of them know Christ or his religion. The Spirit of Christ forbids us to connect the idea of sanctity with any locality; wherever two or three are together in the name of Christ there is he. His own people are the temple of the Holy Ghost, and they in honour prefer one another. The religion that makes holiness consist in localities, offices, ceremonies, or functionaries, or costumes, or symbols, or any thing except the work of the Spirit of God, is just the religion of the world brought into the Christian church. Yet we are asked to show our Christian charity by giving all these systems the right hand of fellowship, and the *pre-*

sent generation has been largely educated to consider such fellowship as the best expression of the Gospel spirit. In this way Christ is hindered from blessing his people, for any thing he might do for them would be a recognition of the worldly elements which, arrogate to themselves the name of Christianity. How many professing Christians of the present day are still in the Church of the Holy Sepulchre (if they choose to call it by that name); that is, they have got no further than the sepulchre; they know not the power of his resurrection and have not received the Spirit of God to witness in them and through them of the risen Saviour. Their Saviour is still in the tomb, and they themselves are there, and will be till they consent to give up dictating to Christ and consent to learn of him. "The truth shall make you free."

—Letters continue to appear in the *Record* with regard to the question of Acts XIX. 5, whether the language is that of Paul or Luke, and some argue against the former supposition, that John did not baptize in the name of Jesus. These writers overlook the fact that the ministry of John the Baptist is divided into two parts, one the time preceding the Baptism of Christ, the other that which succeeded, reaching until the time when he was put in prison by Herod. The proof of this is found in John III. 23-27, and IV. 1. He went on with his preaching and baptizing for a period of about six months after the baptism of Jesus, and during this period he undoubtedly baptized in (into) the name of Jesus the Christ.

—The Rev. Mr. Haslam continues his delightful and instructive notices of his ministry in the *Christian*, telling us in the issue of April 13th of the way in which he was brought to be a total abstainer. He was trying hard in his parish at Bath to check the ravages of drink, without taking the ground of total abstinence. He describes an encounter with two drunken men in a railway carriage; they called him a tetotaller and endeavoured to throw him out of the carriage, but a fellow-traveller persuaded them to postpone doing it till they reached the station. Arriving there they were put out. A conversation ensued between Mr. Haslam and his fellow-traveller who was a warm tetotaller and gave him a volume of Gough to read which fully convinced him that it was eminenetly scriptural to sign the pledge and get others to sign it. After this Mr. H. had vastly more success in battling with the drink fiend among the people of his charge than before.

—We believe in suspended animation, that is, we believe that under certain circumstances, the functions of life come to a kind of stand-still without an entire surrender, the wear and tear of life being reduced to a minimum, with consciousness itself in a state of abeyance. We remember once hearing from a friend who was a ship-master that just as he was taking a ship into port after a voyage of about forty days, he found in the fore part of the ship in an out of the way place between decks a man in an unconscious state, who was brought to, and who according to all the proof that was available, had been in that state from the beginning of the voyage. We are sure that the narrator believed what he averred, that the man had been in a state of unconsciousness for forty days' and we ourselves were not unwilling to believe it, but at the same time we should have liked to have stronger demonstration of so extraordinary a fact. We are now hearing about a frog found in a subterranean monument near Bassein, still alive after having been buried there, it is supposed, eighteen centuries The frog was found by a coolie, the gentlemen explorators being some yards above. It is hardly conceivable that the parties who constructed this monument in honour of Buddh would have knowingly left a frog in the small chamber in which it is said to have been found, and if it was not there then it must have got in at some subsequent moment, and if at a subsequent moment we are not obliged to assign an early period for its advent. The man who was in the forty days' trance on ship board was found very emaciated, but such does not appear to have been the case with the frog. On the whole, we suppose the verdict must be, Not proven. The circulation of blood in the foot of a frog, is a wonderful sight viewed by a good microscope, and one finds it difficult to conceive of the arrest of such a tide without extinction of life.

—Dpty. Surgeon Genl. Moore supplies the *Times of India* with three and a half columns descriptive of visits paid by him to the Opium dens of Bombay. His account agrees very well with those which we have received from parties who have visited them. It is not however so complete or satisfying as the account given some months ago by the Rev. Dr. Thoburn, of his visits paid to similar places in Calcutta. Dr. Thoburn had a great deal of talk with the people who frequented these dens, and in this respect his account has a decided advantage over that furnished by Dr. Moore. That these places are appropriately called dens appears plainly enough from the graphic descriptions of Dr. Moore. The scenes that met his eye, might, one would have thought, have convinced him that the right position to take with reference to this practice is that of the Anti-opiumists. If he could resist the evidence of his own senses it is not surprising that argument should have but little weight with him. Let it be remembered that Dr. Moore's position with regard to the opium traffic with China, is that the Chinese know where to stop, and for the most part do stop short of such excess as would be injurious. Then, over against this, he conjures up a picture of the awful effects of strong drink in England. We do not see that this bears upon the matter. The people who think it wrong to compel China to admit the Opium supplied by India, are no less opposed to the ruin wrought in Great Britain by spirits. Dr, M, tells us not only what he saw, but what he thought, and here is one of his thoughts:

> Probably two-thirds belong to one or other of the classes referred to, (suffering from disease) and in my humble opinion they do much better for themselves by smoking *chandul* than they would do by drinking gin or native liquor. Those who cast the stones with such virulence, and so promiscuously, at these poor opium-smokers, do so in ignorance and without the grace of that best of virtues—charity.

Two things here strike us strangely. Is gin the inevitable alternative of opium? Who are the wicked persons here represented at throwing stones at these opium-smokers? So far as we can make it out, Dr. M. is denouncing those who seek to save the millions of China from the opium seduction. This is a very pretty picture. The people who think it wrong on the part of the Government of India to force their opium on China, are represented as throwing stones with great virulence at the helpless opium-smokers, while Dr. M. generously throws over the opium victim his protecting shield!

—The *New Dispensation* has what it calls "The Epistle of the Spirit of Paul the Apostle to the Hindus." It begins thus:

> Paul, a servant of Jesus Christ, called to be an apostle, through the will of God, unto the church of God that is in India, to them that are sanctified in the Holy Spirit, called to be theists, with all that in every place call upon the name of the Lord, both theirs and ours, grace be unto you, and peace, from God our Father, from Lord Jesus Christ, the Son, from all the glorified Prophets, and the Holy Spirit. Amen.

This sounds somewhat like Paul, but the cloven foot is discernible. Paul would sooner have died than mingled the "glorified prophets" with the Father, Son and Spirit as the source of grace and peace to Christians. Proceeding to parody the Ist Ch. of 1st Cor. the writer makes Paul say:

> I beseech you, brethren, by the name of our Lord Jesus Christ, whom ye love, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, by them who know you, that there are contentions among you. Some of you say, we are of Ram Mohun Roy, and some we are of Devendra Nath, and some we are of Keshava, some say we are independent. Some of you say we are of Bengal, some we are of Bombay, and some we are of the Punjab. Is God Divided?

This Paul says a little further on:

> 'For we are labourers together with God, ye are God's husbandry, ye are God's building. According to the grace of God which is given unto each labourer, as a wise master-builder, he hath laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, *Ekameva-dvitium*, namely that God is One without a second.

We see by this that even as the "New Dispensation" has a Christ of its own, so it has a Paul of its own, accommodated to its supposed wants. The only foundation that Paul knew on which the sinner could build with confidence, was the Lord Jesus Christ, in whom meet the perfections of God and the human obedience required by the law. Paul in common with all the inspired teachers of Christianity taught that there is salvation in Christ and in Christ alone. Apart from Christ, God is to the sinner simply a sovereign bound by his perfections to visit him with condign punishment. There is no more salvation in theism than there is in polytheism, according to the constant teaching of the Apostle Paul. Polytheism is false and theism is true; but the truth of theism is directly against the creature that has sinned. Witness the angels that fell; having no Christ they had no salvation. If any one should take a lecture of Baboo Keshab Chunder Sen and alter about one word in twenty on an average, and give it forth as the testimony of the Brahmist minister, there would be an outcry. Well, that is what is done in this letter. The language of more than nine-tenths of it is Pauline, but the whole is something that Paul would have died rather than

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subscribe. This is a faithful illustration of what the whole system of the New Dispensation is. What is true is not new ; and what is new is not true.

—COERCION, in dealing with people that are in earnest, must be irresistible and remorseless. Coercive measures that fall short of this, only serve to intensify and justify the opposition. Mr. Gladstone's coercion policy in Ireland has confessedly failed. An individual like Napoleon, making more account of his own authority than of the lives of thousands, could put down opposition ; but the day for that kind of things has gone by. The divine right of peoples is more believed in to-day than the divine right of kings is. But the transition from a coercive policy to a conciliatory one, is not easy. Those who want home-rule will not give up their demand. We would let the matter be decided by a *plebiscite*. If two thirds of the voters demand it, let them have it, and we shall then see if the Irish can govern the Irish better than the English can. That issue is inevitable, unless something occur to destroy the power of the priests.

—A FRIEND in the United States writes to us as follows : "I have seen the letters in the *Guardian* in reference to unqualified medical ladies who have been sent to India by English Societies. I wish you would state in the *Guardian* that all the ladies who have been sent out by the American Societies are regularly qualified physicians holding diplomas." Such is, no doubt, the fact. Well, we wish the Am. Societies would send more of them. We regret much that (Miss) Dr. Norris, whose ministrations were so highly valued in many houses of Bombay, is not returning. We do not doubt that there are spheres of influence in India for ladies who have only pursued a partial course in medicine, and many of them are, we believe, doing valuable work for the Lord. One of the things most needed in the families of India is such knowledge of elementary Hygiene as will enable them to shield themselves from many attacks of disease.

THE following Notes of evangelistic work are from a friend long resident in Bombay, but now in Scotland, where the Lord appears to be owning his labours remarkably.

I went as arranged a month previously to Dunkeld on Saturday the 31st March. My cousin who lives at Birnam on the other side of the river from Dunkeld, had been praying for a blessing and it was on her recommendation that the Rev. Mr. Macpherson of the Free Church invited me to assist at special Evangelistic services during the first week of April. There are two Established Churches and a Scotch Episcopal Church besides the Free Church for a population of about 3000 people. Dunkeld is a proverbially stationary place in a religious point of view. There has been nothing in the way of revival for 20 years and then the town was scarcely touched, but during the last year, the ministers of 2 of the churches have noticed increased interest in their people and better attendance, and for some weeks there had been special prayer for the success of these meetings. One of the ministers of the Established Church was in full sympathy with the work. A choir of 40 had practised hymns from Sankey's new Collection for the meetings, Among the favourites were 272, Wonderful words of Life; 274, Bringing in the Sheaves. 276, Tis the blessed Hour of prayer. 299, Verily, Verily. 327, Take me as I am. 363, The crowning day. We had a meeting for prayer on Saturday evening in the Free Church and on Sunday evening at ½ past 6, we had a full Church, about 400 present, when I spoke on repentance, conversion & forgiveness. On Monday and Tuesday other ministers were to have been present to take part but they could not come. This, in God's providence, gave me the lead of the meetings and enabled me to arrange for after-meetings all through the week as I might not have been able otherwise to do. On Monday evening there was some hesitation, but at the other meetings the people stayed without any difficulty, and at a place like Dunkeld where nothing of the kind had ever been seen before, and the people were all known to each other, the readiness they evinced in seeking salvation could only be the work of the Spirit of God. From 10 to 30 anxious souls had to be spoken with every night through the week, and undoubtedly several have found peace in believing. At two of the meetings ministers from other places assisted. Mr. Macpherson the Minister of the Free Church, presided at all the meetings, and Mr. MacKenzie of the Established Church was present also and helped at most of the meetings. Mrs. Macpherson who a short time previously had received a great blessing in her own soul, was untiring in her labours, both in speaking with the anxious and in arranging meetings in the houses of the people during the day. The whole day was occupied in visiting from house to house, holding small meetings and speaking with the people. Besides the evening meetings, I addressed the children in the Free Church School and in the Birnam Board School house, upwards of 200 present. Also the Young Men in the Town Hall on Sunday Morning ; a large temperance meeting on Wednesday afternoon ; the Free Church Congregation at Cluine, 5 miles from Dunkeld, on the forenoon of Sunday the 9th and visited the houses for 3 miles East of Birnam on Friday. All these arrangements were made for me, so that I had nothing to do but give my message. What a blessed privilege it was. I never was so happy in my life. God seemed to do everything, and arrange, lead, guide, speak, strengthen. The ground was prepared for the seed. I never so realized the value of the atonement and how that truth alone can satisfy a sinner convicted of sin. One woman told me that she had been to a minister some months before, who told her she was just to believe that she was a child of God, but she said she could not believe that, but she was happy when pointed to Christ's redemption. One noticeable feature of the work was that as soon as the meetings began, Christians were first blessed. They were searched as with a candle, and made to look to their Saviour. A mother who had been praying for 27 years for her son had the joy of seeing him and his wife brought to Christ at the very beginning of the meetings. Whole families were blessed, especially those in which one member had been praying and testifying for Jesus. Two daughters and a son were converted in one family.—A father and 3 daughters in another. 3 daughters and a servant in a third, and so on. One of the servants in the house where I was staying got assurance of salvation. A teacher in the Free Church Sunday school said that his 5 boys had all given their hearts to Jesus on Sabbath. One little girl gave her heart to the Lord and brought 3 companions to the after-meeting. A few from other villages who had come to the meetings were also blessed so that I expect to hear that the work is spreading. On Sabbath Evening the 9th the Church was crowded, passages, pulpit, stairs and vestry all full and we had a very precious time. I had an engagement on Tuesday and had to leave. The way did not seem open for me to stay, although the work seemed to be going on ; but Mr. Moody has promised a visit when he goes to Perth. His meetings in Glasgow are I think drawing to a close. It has been a wonderful time of blessing. We expect Richard Weaver to commence work here fortnight next Sunday.

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NOTICES OF BOOKS AND REPORTS.

"REPORT of the Basel German Ev. Miss. Society in S. W. India, for 1881." From the statistical tables in this report, we glean the following items : The ordained missionaries number 45 ; lay brethren, 17 ; ordained Native pastors, 7 ; Catechists, 75 ; Chr. teachers 103 ; Communicants, 3842. Adults baptized in 1881, 185 ; 78 schools with 3815 scholars ; in training institutiona, 45 ; in boarding-schools, 542. The following passage from this report gives us a glimpse of what constitutes the religion of a large proportion of the people in S. India."

South of Udapy, as *Mr. Ritter* reports, a family has joined us, who for years were exceedingly zealous in serving Demons (Bhutas). They had in the yard of their dwelling several small fanes filled with brazen idols, and in the neighbouring grove an image of an ogre, eight feet high, a life-size bull, several snake-stones and other marks of devotion. Even the inhabitants of their village did homage and brought sacrifices to the demoniac host. In spite of all this the Demons were not reconciled—nay it seemed that the more sacrifices this family brought, the more the Bhutas were venting their spite and malice by sending them sickness and death. Thoroughly exhausted and terrified, lest the Bhutas should utterly ruin them, they have taken refuge with us for the present. They cling with a certain superstitious anxiety to us, thinking to be thus best guarded against the revenge of evil spirits. No wonder, when in certain localities of Christian Europe, the fear of ghosts has such a hold on people's minds. Where faith and superstition are so interwoven, time is required to try the sincerity of the newcomers. May they learn to look away from men to Jesus Christ, who delivers those who through fear of death have been all their lifetime subject to bondage.

The Report, with honest frankness, speaks of a number who have relapsed into heathenism, and of a number who have been excluded from communion. The people who went back were parties who had thrown in their lot with Christians in the time of famine and as times got easier no longer felt their need of them. They had come for the loaves and fishes. Some were led back by the desire to get their daughters married. —The following interesting incident is reported by Mr. Thum in connection with one of the small Canarese churches :

The tender crops, which had been sown later this year, were in danger of being destroyed through the long drought that had set in, when our Christians united in Chapel in order to entreat the Lord earnestly for a sign of His favour in granting them rain. Some heathens also had joined them. When they went to prayer the sky was bright and clear. On leaving Chapel they found a fog had settled on the land and a fine drizzling rain was falling fast. They were taken aback and rejoiced heartily at the token of mercy, the Lord had vouchsafed them. Some heathens, seeing the prosperous fields, were greatly surprised ; but when they learned that it was in answer to the prayer of the Christians, they replied : "We always bore a grudge to the Missionaries and the Christians : now only do we see that the village was benefited by them."

If there were a stronger faith, would not similar instances of the power of prayer offered in the name of Christ, be brought home convincingly to the minds of the heathen ?

Where there are no Native pastors the Catechists are accustomed to perform pastoral work. A Wynaad Mission has been begun. Days spent by missionaries in direct

evangelistic work, 1279; by Native brethren, 4541. We hope to transfer some more passages from this interesting report to our columns shortly. The expenditure of the Mission for 1881 was Rs 196,383. An extended notice of Dr. Moegling, who died in May last, having left India in 1860, is supplied.

"An account of the Life and Writings of Lord Bacon, Founder of the Inductive Philosophy." By Govind Narayan Kane, 1880. This book of 61 pp. is in Marathi. It contains a sketch of the Life of Bacon; an outline of the History of Philosophy from Thales to Bacon; estimate of Bacon as a philosopher; an account of his writings, with translations of some of his essays. The author acknowledges his obligations to Mrs. Wetherhead, Rev. T. Carss, and Rev. H. C. Squires for help in the compilation of this book. It has been prepared with care and is well fitted to give vernacular readers such a conception of the intellectual greatness of Bacon as will make them desirous of becoming better acquainted with him and his writings. The mind of Young India needs to be directed to the principles of the inductive philosophy, that it may be saved from the error, hitherto so prevalent here, of exploring the unknown without first noticing the actual and mastering its lessons.

"Report of the S. Travancore Mission Hospital & Dispensaries." The institutions here reported on are connected with the London Missionary Society and are under the care of Dr. Thomson. There is a Native assistant, an ordained missionary; seven medical evangelists in charge of dispensaries; four Bible women; six students and dispensers. H. H. the Maharajah willingly aids this work. At the opening of one of the Dispensaries in October last, the Dewan, V. Ramiengar Esq. C. S. I. was present and spoke as follows:

"Institutions such as that we have just thrown open appeal most powerfully to our sympathies, and one and all of us can help in maintaining and extending their usefulness according to our means and opportunities. The poor man's chuckrams (pence) are even more welcome than the rich man's rupees,(florins.) The Travancore Government have ever takeu a deep interest in the work of Christian Missionaries' who, working in their quiet and earnest way, are true helpers to good Government, and although His Highness' Government have been always ready to second private efforts in promoting the good of the people, and will continue to do so, according to the means at their disposal consistent with the numerous other demands on their re-sources, we should remember that it is also the duty of the people to seek to help themselves instead of depending upon Government, and the charity of others for everything."

A drought, for the fourth year in succession, pervailed in the Province, but the people were saved from starvation by the vigorous efforts of the Government to bring in grain from abroad. No less than 34,613 new cases were treated in the hospital and dispensaries:

Conservative surgery is now under antiseptic treatment more successful. Six cases of cataract were operated on by Professor Wharton Jones' method of discission from behind. In no case did any inflammatory action follow, and we await with hope a successful issue in all. The simplicity of the needle operation following upon the more speedy but much more dangerous operations, will I trust enable us to adopt it generally, in all the Dispensaries.

The Hospital and Dispensaries are said to be a most fruitful field of Evangelistic work. The Gospel is also proclaimed at the homes of patients. Tours were made with medicines, in company with Rev. W. Lee. There are vernacular schools connected with the dispensaries. Expenditure for the year Rs. 4037.

"The *Vedarthayatna*, Attempt to interpret the Vedas, for August last. Monthly part 65. Vol. v. No. 2." This contains hymns 301-306 of the Rig-Veda, addressed mostly to Agni. The English translation accompanying this edition of the Rig-Veda is very bald and literal, but is on that account, to be preferred in some respects to the highly ornate and poetical versions that are sometimes presented. The hymns are little else than prayers. We are daily hearing prayers which, if faithfully phonographed, would be found vastly more worthy of literary embalmment than these much-glorified hymns, and we should pity the man, be he Hindu or European, who could not find something more suitable to say to the Ruler of the Universe than what he finds in these ancient relics. Let us give an extract or two.

"May we, possessed of good horses, possessed of good chariots, serve thee. Place strength among us from day to day." "Thou, O Agni, becomest the preserver of him who, possessed of good horses, possessed of good chariots, serves thee with a chariot full of wealth."

"To our house may riches walk every day, such as are longed for by many. To our house may plenty of food come."

The streets and drives of Bombay furnish evidence that many of our fellow-townsmen are vedic in their weakness for good horses and good chariots.

"Allahu Akbar—God is most great. An answer to Dr. J. Cook's objection against Islam." It appears that Mr. Joseph Cook, when he lectured in Poona Jan. 21st last, let fall some remark concerding Polygamy as an objectionable feature of Mahomedism. Moonshi Mahmood Khan has written this pamphlet in defence of Polygamy. His principal argument is that the ancient Jews, including the patriarchs, practised it without being condemned of God. They who believe that the Mosaic dispensation was incomplete as a revelation of the will of God, as Christians do; as Jews ought logically to do; as Mahomedans must admit, (otherwise what need of *their* system?) such should have no difficulty in meeting this objection. God took the patriarchs as he found them, and sought to educate them to the understanding of the elemental truths of religion, bearing with certain things in them until they should attain to a development fitting them to comprehend deeper things. As the Lord Jesus Christ tells us, God tolerated their polygamous habits for a season because of the hardness of their hearts, their want of spiritual perception, their inability to appreciate the better and higher things of the Gospel. The Moonshi cites very many quotations from European and Asistic writers, but all this is of little account compared with the following facts:

1. In the beginning God created man male and female, one of each sex. Nothing could possibly be more emphatic than this testimony of God himself against the practice of polygamy.

2. To this day, the number of females born into the world is equal and no more than equal to the number of males. If polygamy is of God it must be because there is a law of celibacy forbidding the large majority of men to marry; for if they who marry may marry two, three, four or more, an immense majority of men must be precluded from marrying

3. The Lord Jesus Christ has pronounced emphatic condemnation of the practice.

The law of nature by which there is such a wonderful equilibrium of the sexes, cannot be set aside by the one or two quotations made by the Moonshi. The more accurate census of our days shows that where the population of large countries like India is concerned, the percentage of difference is one per cent or less. Montesquieu is cited by our author as saying that in hot climates women are old at twenty. If so, the reason is doubtless that they become wives and mothers at a prematurely early age. Carlyle is quoted in behalf of Mohammed, to the following effect:

"A false man found a religion? Why a false man cannot build a brick house! If he do not know and follow truly the properties of mortar, burnt clay, and what else he works in, it is no house that he builds but a rubbish heap. It will not stand for 12 centuries, to lodge 180,000,000; it will fall straightway."

Yet Carlyle did not believe that Mahomed was what he claimed to be, divinely commissioned to put his word above all the words of Moses, Abraham, David and Christ. There is a little tract entitled "What is the religion that man needs," published by the Tract and Book Society, in which it is shown that in religious matters what man desires is not what he needs. Man desires a religion that will enable him to glory in himself, without being obliged to renounce his predominant propensities; a religion that will let him have many wives, for instance, and leave the pride of his heart uncircumsized; and Mohamed gave men a religion accommodated to their desires, saving them from idolatry, polytheism &c, but falling very far short of the purity, philanthropy and self-subjection demanded by Christ. If man could be trusted to make a religion for himself, perhaps Mahomedism would be as good as any; better certainly than many other systems. But man cannot be trusted to make his own religion. He loves his own will better than God's, and prefers darkness to light.

The Bombay Guardian.

SATURDAY, MAY 6, 1882.

FRIENDLY WORDS TO EDUCATED NATIVES. VI.

Some of our friends in this country who have renounced confidence in their hereditary systems, are still unwilling to identify themselves with Christianity. They persuade themselves that the same arguments which have destroyed their confidence in Hinduism, militate against the reception of Christianity. It would be much more humiliating to them to acknowledge that they and their ancestors have been led captive by

erroneous systems, if they had at the same time to confess that Christianity were not open to the same objections. It can easily be perceived that this state of mind will naturally bias them, and induce in them a foregone desire to convince themselves that Christianity has no divine authority. After all, in the quest of any thing so important as truth, it does not become to us to shrink from any humiliation that may come to us through recognition of the truth. It is not *manly* to allow the fear of such humiliation to hinder us from fairly examining the claims of this or that religion. One thing is needful, and that is not complacency or reputation, but to be in the right way. Thousands of persons in Christian lands are hindered from giving attention to the claims of the Bible, because they are aware that the plain truths of that book will take away the complacent idea they have of their own goodness and safety. They do not allow themselves to earnestly investigate the matter, because they shrink from such conviction of sin as would result from it. But conviction of sin is introductory to peace and joy in believing. As the man who is stricken with some deadly disease, gains nothing by refusing to recognize the character of his disease, and only cheats himself out of the possibility of deliverance, so they who shrink from the conviction of sin awakened by the Bible, cut themselves off from the possibility of obtaining the salvation that follows on the sense of need. Whether then the question relate to Europeans or Asiatics, it is evident that it is a suicidal mistake to allow ourselves to be hindered from making the most thorough inquiry into any system that claims to provide salvation for a lost world.

Some will join issue with us just here, and deny that the world is lost. They consider it a great mistake in Christian doctrine that it gives such an unhappy account of man's condition in the sight of God. These opponents tell us that there is much that is truly admirable in man, and that man needs to be encouraged to build upon the foundation of his own good qualities and put away from him whatever is not right. They find in modern literature a good deal that favours their view; and writers like Carlyle undertake to find for us in human nature much that is heroic and worthy of our admiration. Carlyle's view of human nature as it commonly exists, was however far from flattering. He held up to the admiration of mankind, a few individuals, half a dozen in half a dozen thousand years; but really he took a very contemptuous estimate of men in general. The best thing for them was to look up at his heroes, admire them and be still. He is reported to have said that the British isles contained thirty millians, mostly fools. His writings furnish abundant evidence that he looked with disdain upon the generality of men and was aware that something or other was wanting to them to enable them to fulfil any worthy vocation in life.

But the question before us is,—What really is the account that the Bible gives of mankind? Well, the first thing the Bible tells us about man is that he was formed in the image of God. No more ennobling thing was ever said of man than this. But then man did not remain in his first estate. He sinned, and thus fell from his palmy eminence; he forfeited the divine image. By the divine image we understand that he had qualities corresponding to those of God, so that there might be an intimate union between him and God, and the perfections of God be revealed through him; e. g. the truth of God could be revealed through his truth; the wisdom of God through his; the justice, holiness, mercy &c. of God be made known through him. The glory of the unfallen man was in the intimate union between him and God, so that the perfections of God were ever with him to find expression in his walk and conversation. But does not this mean dependence? and is not a state of dependence one that involves reproach? Better for man, we are told, to carve out his own destinies. The honour of man is in doing unaided what he has to do; a little thus achieved, is of more value than a great deal brought about through the aid of a higher power. Men glory in their independence. They cannot have complacency in themselves unless they can entertain the idea of personal merit; but the Bible seeks to strip men of this idea and make it appear that there is nothing good in any action that is not done in cooperation with God. Here then we find a great gulf fixed between man's idea of his own true dignity and the Scriptural conception of it. Merit and independence go together, in the opinion of men generally; but the Bible denies to man all merit in a state of separation from God.

But is it really any reproach to man that he should be dependent? It is according to what he is dependent on. If he were dependent on any thing inferior to himself, if he were dependent for his happiness on strong drink, or the society of gamblers, or for his position on bribery or flattery, then indeed it would be a reproach to him. Is it any reproach to man that his physical life is dependent on the atmosphere? The people that were shut up in the Black Hole perished misserably because they were one and all so constituted as to be dependent upon the visits of the air to their lungs. Is it any reproach to an Emperor that he is dependent on his daily food for his sustenance? Or that he is dependent on the tribute of his people for the means of carrying on the Government? All mankind are dependent on the fruits and grains of the earth for their sustenance; is this a reproach? Shall we say that no man is free who is thus dependent? Then the highest archangel in heaven is not free. When God bestows life he accompanies it with certain conditions and laws, indicating the means of securing the highest type of life. As it is no reproach to man that he should be dependent on his fellow-men for social pleasure, upon the fruits of the earth for sustenance, upon the atmosphere for breath, upon time for the opportunity of living, &c. &c. so is he dependent upon the God that made him for the continuous will and power to do good. Man has no physical power that is not from God; in him we live and move and have our being; no man can stretch out his hand without God; and it is equally true that no man has any moral power except as it comes to him from God. And what the Bible says is that man's notion of merit, is altogether founded in error; he imagines that he acts independently when he is really acting dependently. What hast thou that thou hast not received?

(To be Continued.)

REMINISCENCES. CLXXII.

Extracts from Scripture note book kept in Bombay, 1848.

May 10th. The Spirit of God incites the mind to high and strenuous endeavours after executing the will of God. The Spirit does not come to deliver us from the necessity of effort, for the highest good of our being is only to be realized through effort. This is a law of God's appointment, and is not slighted by the Spirit. The Spirit helps our infirmities, interceding with groans that cannot be uttered. These groans are ours. It is in us the Spirit intercedes with such intense desires. "Striving according to his working who worketh in us mightily." The most desirable posture of the mind is one of intense struggling for God's glory: It seems very easy to make a mistake in this particular.

John xiv. 27. "Peace I live with you; not as the world giveth. Christ regards himself as one dying with his family about him. At such times it is usual to make bequests of property. But what bequests does the Saviour make? He bequeaths the most precious spiritual gifts. Among others his own *peace*; all the peace that flowed in upon his soul from the sense of the divine favour, peace that is the ally of love and holiness. Then presently he makes a bequest,—his own joy. xvii. 13. Then again oneness with God, such as existed between him and the Father; also, his own glory.

John xx. 16. Three years before this, Christ came to Peter, James and John as they were fishing, wrought a great miracle and bade them follow him. And now, after all the acquaintance had with him in the meantime, all the wonders of grace performed by him, all the exhibition of the Godhead in him, it seems as though he had to begin all over again, and take a new start with them from the very place where he had first found them. After the resurrection of the Saviour, Peter, James, John and others, being together, agreed—not that they would go out and hunt up in all the district those who were known as the friends of Christ and tell them that the crucified One was risen, but—to go a-fishing. In infinite kindness and patience the Saviour comes as at first, performs the same miracle, and again says to Peter, Follow thou me. How often does the lot of Christians seem to be similar. After years of a professed adherence to him, they find themselves where they were before, and the Saviour needs to come as at the beginning. But this is unnatural under the dispensation of the Spirit; in Peter's time the Holy Spirit was not yet given.

Luke xii. 25. "Which of you by taking thought, can add one cubit unto his stature? By the most anxious and unwearied efforts a man would not succeed in adding a cubit to his stature; no more will he by such efforts keep himself alive. What would be thought if a man would make this the chief business of his life, namely, to become seven feet high, and to this end should exert all his powers bodily and intellectual, ever devising new expedients and studying day and night how to secure the end? He would be reckoned a madman. For we all see that this is something that belongs to God alone to effect, something entirely beyond any powers that we possess. And we ought also to see that it is equally the preprogative of God to preserve us in being. Nevertheless we see men forgetting entirely their dependence on God, and employing all their faculties to secure a livelihood. They too should be reckoned as madmen. We should look upon them as evincing the same folly as the man who should endeavour to add a cubit to his stature. The reason why men do not labour in vain, when seeking a livelihood, is because their labours happen to be on the line of God's will. And we should learn to receive every thing from God, quite irrespective of any amount of labour we may have previously bestowed.

June 14. Luke xi. 5. "Which of you shall have a friend, &c." A man has perhaps 25 friends. He is upon different degrees of friendship and intimacy with them. Some warmly love him and are willing to make great sacrifices for him. Others hold him in somewhat less regard, but would still make some sacrifices to gratify him. Others have but little friendship for him; still, when asked, they would take a little trouble to satisfy him. Perhaps the 25th one would not get up at night to give or even lend him bread, not even three loaves, without a good deal of importunity. Now the man who prays to God without faith, puts God below that 25th friend. He virtually says there are 25 before him in readiness to help me. This parable brings strongly to view that foul dishonour done to God by unbelieving prayers. To place God in the rank of earthly friends at all, to place him on a level with mother, wife, husband or father, is injurious; for he is a friend above all others; and there is no devotedness that can for a moment be compared to his. xi. 33. "No man when he hath lighted a candle," &c. Christ had just said, "A greater than Solomon, than Jonas is here." The Pharisees were doubtless ready to cry out against him for lauding himself, as in the 8th of John. But Christ says to them that as a candle can do no good unless it shines, so could he not save them unless he made known his greatness to them. His words did not speak so loudly as his works. How could he ask men to believe on him unless he showed them his all-sufficiency. A shining light is a pleasant object; a brilliant light is a glorious one, but the object of the Christian's effulgence is not that men may stand and admire him, but be enlightened by him. They who exercise faith in Christ are enlightened by him. This is to the moral man, what the eye is to the physical one. But in most of them that heard him this inner light was not, therefore Christ's divine truth found no lodging in them and they remained in darkness, while light was found around. And as no increase of the external light will ever affect those in whom is no power of vision, so no use of means, no moral suasion, no preaching, let it be ever so spiritual, will ever reach the heart of the sinner without the distinct operation of God, opening the soul to receive the truth. But we have the best reason to believe that when the truth is preached, this other power will be exerted.

THE NEW RELIGION OF THE FRENCH.

FRANCE has been getting more and more tired of her old religion during the past century. And we cannot blame her. The style of so called Christianity which produced the dark ages, and in these brighter days only holds more firmly to the old Romish errors and superstitions, may well be repudiated by a nation rising in intelligence. The French have admired, even to jealousy, the progress of the British nation. And they have still more admired the growth and the institutions of the American Republic; but with less jealousy as the Atlantic is much wider than the straits of Dover. In their struggles for a better government they have alternately attempted to imitate the limited monarchy of England and the republicanism of America. It is a wonder that so few of their people and leaders have thought of introducing to France the *volume of principles* to which their neighbouring nations are indebted for whatever good they have in state and society.

But poor France has been afraid of the Bible; partly because of the horrible perversion of its teachings by the Romish hierarchy, partly because it was only partially followed by the nations who were her ensamples, and more because it condemns much that the French and all other mortals love.

So they deified *human reason* in the times of the Revolution. Reason was personified by a pretty woman, for man must have some incarnation. Mental and spiritual struggles have troubled the people, while these fires have occasionaly burst out in some religious or political eruption in the state. We cannot trace the steps of the movement, but gradually the people have been adopting a new religion.

During a recent visit to Paris the writer had a glance at the gay, Godless metropolis. With all their jollity the French cannot get rid of their souls. Man is a spiritual being, and is conscious that there is a spirit world unseen. Now while the great old cathedrals stand as architectural and historical monuments, and smaller churches serve to procure a livelihood for a clan of priests, let us look at the new faith. And as the story will be best told by a Parisian, I will simply quote an article from a secular paper.

As this same religion is being preached in India by Madame Blavatsky and others, adopted by some of the educated natives who are throwing off idolatry, and even countenanced by influential English papers in Hindustan, let the matter be well weighed.

"You have only to turn to the advertising columns of the *Figaro* to find a dozen advertisements after the following style; "Mme. Abel, celebrated somnambulist. Researches, maladies. From 9 to 6, and by correspondence. Address, etc." "Past, present, and future by chiromancy and graphology. Mme. Indagine, Boulevard—." "Mme. A. Moreau, only pupil and successor of Mlle. Lenormand, *cartomancienne*, studies the hand...31 years of success." In the great centres of civilisation speculators on human credulity, such as Mmes. Indagine, Moreau, and the rest, will always find dupes; but, perhaps, in no city are the businesses of chiromancy, somnambulism, and various kinds of fortune-telling carried on more openly and on a larger scale than they are in Paris. From time to time the police interfere, but always with more fuss than result. With the exception of certain clearly-defined offences coming under the jurisdiction of the police court—the illegal practice of medicine for instance—it is difficult to prosecute the somnambulist or the *tireuse de cartes*. The consequence is that they are numbered in Paris by the thousand; every district of the town has its Pythoness, every street its extra-lucid somnambulist. They exercise their industry quietly, intrude upon nobody, do not annoy their neighbors. The door of their apartment resembles the doors on all the other flats in the house; there is rarely even a plate on it. The fortune-teller has her reputation and her regular customers, who call upon her, ask for the *grand jeu* or the *petit jeu*, and go on their way sorrowful or rejoicing, according to the result obtained.

And who consult these fortune-tellers? Servant-maids, you will imagine, women of the lower-classes, in short, uneducated people? Not at all. In the ante-chamber of the somnambulist and of the *tireuse de cartes* you will meet men of all classes of society, from Ministers of State down to coal-heavers, women of all descriptions, ladies of society and of half-society, *cocottes*, actresses, porters' wives, shopkeepers, milliner girls. Sarah Bernhardt used to be an assiduous patron of a *cartomancienne* of the Rue Notre-Dame de Lorette; a recent case in the Paris courts showed us the two sons of Mme. Koechlin accusing their mother of squandering her millions on fortune-tellers. Mme. Koechlin, who is decidedly *grande dame*, readily admitted that she often consulted fortune-tellers, and no Parisians were surprised at her confession. Thiers, it used to be said, believed in divination by means of the grounds of coffee as well as in cards. If he did he was only following the example of the statesmen and sovereigns, his predecessors, who took no important step without consulting their oracles; Charles V. without taking council with Master Gervais; Catherine de Medicis without the advice of Nostradamus and Ruggieri; Richelieu without a conversation with the illustrious astrologer Campanella; and Napoleon I., whom Thiers loved to imitate in dress and attitude, without paying a visit to the famous Mlle. Lenormand.

The fortune-tellers of Paris are of all ranks. The majority simply tell fortunes by cards or by the interpretation of the cabalistic figures formed by coffee grounds, disturbed with due formality and then allowed to settle. Charges vary from a few sous up to twenty francs. The average *tireuse de cartes* charges 5 francs for the *petit jeu*, and 10 or 20 francs for the more complicated and efficacious *grand jeu*. The signification of the cards depends on the position and order in which they are dealt, combination with certain elementary principles relative to the influence of the sinister hand and of the mystic numbers three and seven and their multiples. Besides the interpretation of cards there are magnetisers and mesmerists, all more or less charlatans; interpreters of dreams; physiognomists, chiromancians, and specialists of different kinds, such as the "cabalistic celebrity," who advertises in the leading Parisian sporting journal that "he predicts with extraordinary success the winning horses and the races."

The interpretation of dreams and of the mysteries of the hand has always very deeply occupied the Parisians. Sully, in his memoirs, mentions the fact that Henri IV. refused to appoint Villeroy master of the artillery bacause his nails were "too pale,"—a sign of weakness and small courage. At the present day the books that have almost as large a popular sale as almanacks are books on divination. *The Key of Dreams, La Clef des Songes, La Double Clef des Songes*, and various treatises on cartomancy. The first thing that thousands of French women do when they get up in the morning is to consult the book of dreams. What was the dream about? A black dog, a fisherman with a net, and a horse-shoe. On turning to the *Key of Dreams* we find that a black dog signifies "calumny, backbiting;" a fisherman with a net "success;" a horse-shoe, a "journey." In order thoroughly to comprehend this dream it will perhaps be thought advisable to visit the *tireuse de cartes*, and endeavor to lift the veil of the future, and so from day to day dupes and dupers go on playing into each others hands.

Chiromancy has at present two very high priests in Paris, Desbarolles and Edmond, both authors of learned treatises that have a large sale. Edmond is deeply tainted with charlatanism, dresses in black velvet, wears his hair long and greasy, and carries a watchchain as thick as a billiard-cue. Desbarolles hangs on to the skirts of the world of art and of letters. He was born in 1801, was brought up as a painter, and exhibited at the Salon. Desbarolles accompanied Alexandre Dumas the elder in his Spanish journey, and was the companion of that illustrious writer in the discovery of the Mediterranean Sea. But it is through his lectures and writings on chiromancy that Desbarolles has acquired celebrity. He professes to make chiromancy a real science based upon physiology. Desbarolles is what the French call a *roublard*.

It must be added that most of the persons who live upon the curiosity of their fellow-creatures to penetrate the future are not of exemplary morality. * * * * The police reports frequently reveal the complicity of fortune-tellers with thieves, burglars, intriguing chamber-maids, unfaithful wives, [names omitted.] If Juvenal were to visit Paris in

1881, he would find in it as fertile a theme for satire as he found in Imperial Rome."

We earnestly ask our friends the people of India, Which religion do you prefer, the love of God in your heart, or the mumbling guess-work of witchcraft and spiritism? Choose whom you will serve, the Savior of sinners, Jesus Christ, or the evil spirits that he cast out.

W. J. G.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombag Guardian.

Dear sir,—I am led to ask why it would not be a good thing in our Mission Reports to show the total amounts received by appropriations from home as well as all the local contributions in India? Further, why not report the expenditures in detail e. g. How much for the missionaries. How much for the native preachers. How much for catechists. How much for Bible women. How much for school teachers &c. &c? Are our mission Reports a fair showing of the actual condition of things when so great a portion is left out entirely?

Dear Editor, will you or some of your readers give us a little light at this point?

Yours,
W.

LETTER FROM NAGPORE C. P.

Dear Bro.—The week that we spent at Lanoli in the early part of last month was to us quite a great treat. So by attending the Camp-meeting we received a two-fold blessing physical and spiritual. This fact ought to induce people to attend.

May, people say, is the hottest part of the year all over India: we know it is so in these parts. The heat out of doors is unbearable, and it is a wonder to us how the poor natives work all day under this fierce heat. We ourselves do our pastoral visitation in the mornings and keep within doors till 5 p. m. Mental and physical weariness in consequence of the excessive heat of the weather is our daily portion. We are glad to find in the Scriptures of truth that "like as a father pitieth his children so the Lord pitieth them who fear Him, and that He knoweth our frame and remembereth that we are but dust."

Last evening there was a Hindu (Jaganath Pooree) about 28 years of age I think, baptized at the Free Church. He had for some time been a secret follower of the Lord, studying the Scriptures at home and attending all the religious services and meetings more or less, in our Hall and the Presbyterian Church. We had frequent talks with him on the subject of personal salvation. Dnring his last visit here, Bro. D. O. Fox also talked very faithfully to him and pressed him to make a full and unqualified surrender to Jesus and identify himself fully with God's people. The Post Master's lady here, I believe, was chiefly instrumental in his conversion and baptism, as she had been in the case of her ayah and her household.

With the help of 4 native preachers we are pressing on the lines of the heathen. Numbers listen with rapt attention. Please mightily pray for us.

For the past few Sabbaths the hammers of smiths have been busy in the Post Office, which reminds us of the sounds we had heard from an undertaker's yard. If the work of enlarging the Post Office building has been given to a contractor, then the violation of God's day by him is not a matter to wonder at. But if Government employes are executing the work in question, Govt. are certainly responsible for their actions and therefore stand reprehensible.

Your Bro. in Christ,
T. E. T. M.

Sir,—It is high time for me to fulfil the promise I gave in my last letter, and you will greatly oblige me by inserting the following in your next issue of the Guardian. It might have been expected that some more points of resemblance would be laid before the public in this letter, but I am sorry I cannot gratify this hope just now, as on further reading I find that Mr. Valji has in some places more than twisted the meaning of some words, and thus made some facts agree with those in the Christian Scriptures, to which they are diametrically opposed.

They do not, however, in any way shake the position we have taken that Kabirism is Christianity in Indian garb. It must be stated that it is fruitless to endeavour to make the facts agree with Christianity in detail; and the attempt to do this without success, is one of the reasons which depreciate the value of the book.

The argument from time alone is sufficient to convince us that there was no such person as Kabir in the reign of Sicunder Lodi. For if so, he could not have preached to Vasishtmuni and Mahamed the Prophet. It might be urged in defence that, as Kabir lived from all eternity, he could easily have preached to these personages before his incarnation. But it is clearly stated that they heard his exhortations when he became manifested in the flesh in Kaliyooga.

But there are some striking points of resemblance between the religion of Kabir and that of Christ, and most of them have been already noticed.

I now mention the points in which I cannot concur with Mr. Valji.

First- It is stated that Kabir was born in the Julaiyá family, and that the word 'Julaiyá' is compounded of "Jew and Eli or Ealiá." I cannot say by what rule of Sandhi or on what other authority he holds this opinion. If it is meant to signify anything, I think it is made to answer the parentage of Christ, that is, his being the son of a carpenter. And Julaiyá is a class of weavers among the Mahomedans, and neither of them is much above the other.

2ndly. 'Satsukrita' a title of Kabir has been changed by Mr. Valji into Satsukristoos, to make it square with the Greek 'Christos.' But that is not the name by which the Kabirias know him, and they do not make it signify the same that 'Christos' signifies. Hence it is not fair to represent it as the name by which the Kabirias call him, as Mr. Valji has done.

3rdly. It is also stated that as Christ was baptized by John the Baptist, Kabir was baptized by Ramanand, who also was beheaded as was the precursor of our Lord. And that therefore the two are the same. This is a great mistake. John the Baptist was conscious that Christ was his superior. He had no dispute with 'The Lamb of God as to rank. While Ramanand emphatically lays claim to be Kabir's superior, he even argues with him for his title; and although he, at last, acknowledges him as his Guru, that does not at all justify us in asserting that Ramanand is the Baptist. I might have given here the various tricks played both by Kabir and Ramanand to surpass each other but for want of space. These are not given by Mr. Valji in his "Sources of the Kabir Religion." I would only mention that even at present there are followers of Ramanand as a sect who would not join the devotees of Kabir.

4thly. Mr. Valji says that 'Kanthihar' is a name of Kabir, and that he was brought to be tried before Dharma Rajah. But this, as I know after inquiry, is not what the Kabirias believe.

Kanthihar was a Mahanat, tried before Dharma Rajah, and was set free on the pleading in his behalf by Kabir. Even the authority which Mr. Valji has given is not to be found in Mulsagar.

5thly. Mr. Valji has collected a good number of books from the Kabiriás, and that very skilfully. Because it is considered a most heinous crime among them to make known their hidden doctrines to unbelievers. He has kept us, however, perfectly in the dark as to whether the copies he has got are original, whether they were all written 300 years ago, whether they were all written or dictated by Kabir, or some of them are compositions of a later date, and whether we may rely on the accuracy of all the facts transcribed into this little volune, because in some places he has given things which the Kabiriás do not own.

If Mr. Valji has made any changes, I think he will do well to declare them and make good his position by any reasons he has to give. I must postpone the treatment of the other topics of information to a more suitable occasion.

D. B. Wells.

NOTICES.

Baptist Church, Bellasis Road, Byculla. The Rev. W. D. Etherington will (D.V.) preach to-morrow (Sunday) at 7-30 a.m. and 6 p.m.

M. E. Appointments for to-morrow: Grant Road, 8-30 a. m. Bowen; 6 p. m. Fox.——Fort: 11 a. m. Gladwin; 6 p. m. Gilruth.——Mazagon 11 a. m. Fox; 6 p. m. Bowen.

Received from H. V. H. for Grant Road Church debt, Rs. 10; for Native work, Rs. 10

Epitome of News.

Saturday, April 29.

—H. M. S. Ready brings news that on the 8th and 9th instant a fight took place between the Sultan of Muscat and his cousin, Ebrahim, at Mesmah, a fort about fifty miles from Muscat. The fort, after being bombarded and stormed by the Sultan, was captured, several men being killed and wounded.

—At the meeting of the Town Council yesterday the Municipal Commissioner was empowered to enter into a contract for one year with the Oriental Telephone Company for establishing and maintaining a telephonic service for the Municipality at a total cost of Rs3,500 per annum.

—Under the title of "An extraordinary Fish," the *Times of India* gives this account: The animal to which we are referring was brought to Bombay from Aden a few days since in one of the Rubattino steamers by two Turks, who allege that they caught the creature alive on the coast of the Red Sea near Jedda. It had got into shallow water, and with some little difficulty they secured it, and took it on to Aden, where it was publicly exhibited for some time. The animal is about nine feet long, and although, answering in many particulars to our preconceived ideas of a mermaid, it has the inherent defect of partaking of the male genus, and is in other respects so hideously ugly that it is impossible to reconcile it with the graceful creatures depicted on trade-marks and advertisements of marine objects. Its head is more like that of a pig or a monkey than of a man, but it has a clearly recognisable nose and mouth, and on its forehead are a number of stiff bristles which have somewhat the appearance of hair. Its eyes are situated at the side of its head instead of the front. The most wonderful feature of the animal is a pair of arms, which bear a great resemblance to the upper limbs of a monkey with the exception that they are much shorter. There are four long fingers and a short one answering to the thumb on the hand, and the joints of each finger are plainly discernible. From the head, the body gradually decreases in circumference until it culminates in a well-defined tail similar to that of an ordinary fish.

—*Bombay Gazette*: We regret to hear that cholera has broken out in the 20th N. I., at Belgaum. Of ten cases which occurred in the course of two or three days, seven proved fatal.

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The regiment is now, we believe, in camp.

—The Calcutta Corporation have sanctioned temporarily the introduction of steam tramways on the portion of the line already opened.

—By a recent calculation the population of Goa is fixed at 420, 863 persons.

Monday, May 1.

—*Times of India; London, Apl.* 30: Mr. John Freeman Norris has been appointed a Judge of the Calcutta High Court, and not to Bombay. The appointment is confirmed.

—A Home paper says: The Salvation army in St Paul's Cathedral.—Addressing a meeting in Gateshead yesterday General Booth announced that there had been a proposal to hold a Salvation Army service in St Paul's Cathedral, London. No arrangements had yet been made, but he had received a hint that if application for such a service were made it would receive the fullest consideration.

—*Indian Witness*: Mr. Joseph Cook writes from Singapore under date April 5th that he was having a pleasant voyage to China on the P and O steamer "Gwalior." Speaking of the kind of work in which he has been engaged, Mr. Cook says,—"The work is great, important aud alluring. I hope you understand that I undervalue no other kind of labor for India, especially not the vernacular preaching and excavating which brings Christianity to the masses. But the immense opportunity of usefulness by English lectures to educated Hindoos ought to be emphasized by the religious press, and draw to you speakers of the highest rank in ability and scholarship."

Tuesday, May 2.

—*Times of India*: Our Egyptian correspondent describes the conspiracy against Arabi Bey, of which we have heard so much by telegram, and Reuter very opportunely complements his account with the results of the court-martial. Some forty-three Circassian officers, who were disgusted at being left out in the cold, while something like 500 promotions were made, got up a little plot of their own. There was nothing very serious in the plot, but it was betrayed, and as their room was more desirable than their company they have been banished. The sentence seems to have been extended to all the Circassian officers in the army— and it is a pity it stopped there.

—The tramway extension to the Prince's Dock was opened yesterday.

—The following paragraph which the London papers publish shows that Sir Wilfrid Lawson is a good specimen of an English landlord:—"The steward of Sir Wilfrid Lawson, M. P., having reported that one of his farms in Cumberland had been re-let on a ten years' lease at an increased rental of 80*l.* per annum, the hon. Baronet inquired who was responsible for the improvement and being told that it had been effected by the tenant, Sir Wilfrid immediately directed his steward to write out a cheque for 800*l.* and forward it to the tenant.

—*Bombay Gazette*; Bangalore: A cholera epidemic has broken out in Mysore, the average of deaths being fifty per cent. of the seizures. Trains are stopped at Mahguddy, and examined before being allowed to proceed with passengers into Bangalore.

—Edwin Seymour Birch, who was sentenced at the Madras Sessions in August last to three years' rigorous imprisonment for forgery and false personation, has been transferred to the Lunatic Asylum from the Penitentiary, having been found to be insane.

—*Record*: A largely attended meeting was held on the 5th inst. at Commercial-street Chapel, Whitechapel, with the object of celebrating the ministerial jubilee of the Rev. Charles Stovel, who has been in charge of the same church for fifty years. Mr. Stovel has for many years been one of the most popular ministers in the Baptist denomination. In 1840 he engaged in a controversy upon Popery with Dr. Wiseman; in 1845 he took a position of more than usual responsibility in meeting Dr. Halley in the sacramental controversy, his utterances exciting the deepest possible interest. But he has been, perhaps, best known for the part he took in the West Indies and United States anti-slavery movement, his labours in association with the late Mr. Knibb having much to do with the abolition of slavery. He was President of the Baptist Union in 1862, having actually been educated at Stepney College. He entered the Baptist ministry in 1823. He is now nearly 90 years of age, and is probably the oldest living pastor. Addresses of congratulation were delivered by the Revs. Drs. Kennedy and Angus and Mr. Willis, Q. C.

—*Oveland Mail*, Apl. 14: The insurrection in the Herzegovina is at an end, and the insurgents are returning home. A virtual amnesty is to be granted to them.

The Russian police have announced that it is impossible to guarantee the safety of the Czar in travelling by railway to Moscow for the coronation ceremouy. A number of mines have been discovered on parts of the line between the two capitals.

A conspiracy to assassinate Arabi Pasha is said to have been discovered at Cairo. Many arrests have been made.

Bou Amena has been compeletely defeated by the French troops in North Africa. Nearly all his fighting men were killed or taken prisoners.

The Mussulmans in Cyprus who protested against the new constitution have received assurances of support from Turkey.

Amongst the deaths recorded this week are:— Viscount Netterville; Lieut.-Gen. E. Cannon; Col. Sir R. T. Gilpin; Lieut.-Col. C. F. Le Hardy; Admiral Sir W. Clifford, Bart; Mr. D. G. Rossetti; and Mr. D. F M'Carthy.

—*Nature*: The Chinese authorities of Shanghai recently issued a quaint decree respecting the neglect of physicians to attend at once on their patients, and the high fees which they charge. They give notice that it is the duty of all physicians to use their knowledge for the benefit of the people; when people are sick they must be ready to attend upon them whenever they are sent for, without regarding the hour of the night or day, or the state of the weather. When people are ill they long for the presence of the doctor as the grain of seep long for the rains. An evil practice also exists by which doctors will not visit their patients before one o'clock in the afternoon. This is an abuse, the magistrates say, which they will on no account permit. Doctors must attend their patients at all times. They must, if necessary, visit them several times daily; they must think more of them and less of their fees. Notice, therefore, is given to all officials and people that a physician who does not attend when he is called must only receive half his fees. "If you physicians delay your visits you show your wickedness, and sin against yourselves."

—We acknowledge receipt of the G. I. P. R. Co's *Monthly Guide* for May, 1882, with Time and Fare Tables. Price, one anna.

Wednesday, May 3.

—A correspondont supplies the *Times of India* with the following extract from Dr. Smith's Zoology of Southern Africa: "On the banks of the Limpopo river a massive tree was cut down to obtain wood. The workmen while sawing the trunk longitudinally, nearly along its centre crossed a large hole, in which were five specimens of the above species (of frog.) Every exertion was made to discover a means of communication between the external air and the cavity, but without success. Every point of the latter was probed with the utmost care, and water was left in each half for a considerable time, without any passing into the wood. The inner surface of the cavity was black, as if charred, and so was likewise the adjoining wood for half an inch from the cavity. The tree, at the part where the latter existed, was nineteen inches in diameter, the length of the trunk being eighteen inches. When the Batrachia were discovered, they appeared inanimate, but the influence of the warm sun soon imparted to them a moderate degree of vigour. In a few hours they were tolerably active, and able to move from place to place.

—Two of the murderers of the French missionary in Thibet have been executed, two more arrested, an indemnity paid to the French Minister at Peking, and proclamations posted at Bathong, insisting on respect being paid to the missionaries.

—We take these items from an American paper: There are in Great Britain 157 daily papers; but in the United States, according to the last census, there are 965 daily newspapers! The State of New York alone has 115 dailies and 84 weeklies, with a combined annual circulation of over 334,000,000. Pennsylvania has 98 dailies and 57 weeklies, with a combined circulation of over 202,000,000.

The only child of a gentleman in Illinois was unwisely sent to a Roman Catholic seminary. She became a bigoted Popist. The only child, a daughter, of a Baptist clergyman in Georgia was indiscreetly sent to a Roman Catholic seminary. She became a Papist. The ancestry of both these young ladies were godly people.

Thursday, May 4.

—*Bombay Gazette*: Rangoon, 2: Further Mandalay reports state that Mr. Manook and family have been punished barbarously. His wife, four daughters, two sons, and two Armenian ladies were severely beaten prior to their imprisonment, and will be transported with criminal marks imprinted on their foreheads. Two Mahomedan ladies are missing. The wretch who violated Kampat Mengyhee's youngest grand-daughter when he was imprisoned has been let off.

—The Str. *Malwa, with English mails*, left Aden for Bombay Wednesday, 1 a. m.

—We understand that Mr. Dinshaw Maneckji Petit has given Rs. 5,000 towards the building of a dispensary at Bhewndee

—*The Kosid-e-Mumbai*, the only Mussalman paper of Bombay, seriously pnblishes the following in its leading columns:—There will be an eclipse of the sun on the 17th of this month. According to calculations, it will fall hard on Ireland, Persia, Asia, Arcona, Zangeera, and Afghanistan. There will be famine in Ireland in September, and a rebellion on the 9th of November, when thousands of lives will be lost. There will be earthquakes during these two months in the Archipelago, Zangeera, and Persia. A lot of gunpowder will be used in London and the western provinces of England. The enemies of Turkey will be victorious. The officials of Calcutta will suffer, and there will be fear of a foreign invasion. Disaffection and murders in Kabul, and earthquakes, will be the prominent features in the month of November, There will be a new ruler in Kabul.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for May, printed at the *Bombay Gazette* Office. Price 8 annas.

Friday, May 5.

—*Bombay Gazette*: "To-day the departure of Mr. Frank Mathew, the Agent of the Bombay and Baroda Railway Company, deprives Bombay of one of its most prominent and useful citizens. Mr. Mathew has been in this country, in the service of the railway company, for twenty-four years, and by his ability as an engineer and as an administrator, by his force of character and rare tact, has not only advanced the special interests, confided to him, but conferred lasting benefits on the commuuity. His untiring labours in the advancement of railway enterprise have surmounted many obstacles which would have been insuperable to a man of less tenacity of purpose. In the public life of Bombay he has taken his full share; and his departure will cause a void not easily filled. He was very popular, not

only with his staff, but with the thousands of the lesser employés of the railway—a circumstance the more to his credit as he had the reputation of being a strict disciplinarian, as well as a thorough man of business, and never sought popularity."

Mr. Mathew is a nephew of the late Rev. Theobald Mathew, known as Father Mathew, the Apostle of Temperance.

—In the Presidency, there is cholera at Rajkot, Thanna, Belgaum, and Satara. In Satara the disease appears to be increasing, there being during the week under review 269 cases and 113 deaths reported.

—*Bombay Gazette*: In the suit brought by Mrs. King against Captain J. S. King for a dissolution of marriage, the Hon'ble Mr. Justice Bayley gave his decision yesterday at the High Court on the point whether or not the decree *nisi* dated the 26th July, 1881, should be made absolute. His Lordship said, in the course of his judgment yesterday, that the court would be neglecting its duty in doing such a solemn act as pronouncing the final dissolution of marriage in face of the grave allegations contained in the affidavits. The court refused to make the decree *nisi* absolute for the present, and adjourned the further hearing of the case until the 4th August, when the petitioner was ordered to personally attend the court for the purpose of being examined in respect of the charges laid against her.

—Deaths last week, 379.

—*Times of India:* It is a common fallacy to suppose that at our colleges almost gratuitous education is given to the rich. The men who flock to the colleges do not belong to the rich class, but to the struggling middle class, and the fees they pay are as high in proportion to the incomes of their fathers as the fees paid by Oxford and Cambridge students. The cost of college education is about Rs. 22 a month. But the parents of our college students are very often Government officials, clerks employed in Native States or in private Offices, and the average salary of these men would scarcely be more than Rs. 50 or Rs. 60 a month.

—The body of Richard Chapple, formerly chief engineer in the employ of the I. G. S. N. Company, was found floating in a tank at Calcutta on Sunday. He had been out of employ for a fortnight, and had several times threatened to kill himself. He obtained service on the steamer Maharani on Friday, and on his return home he informed his son that his work did not suit him, as a physical infirmity precluded his moving about much. He was a man of steady habits. The verdict was to the effect that he committed suicide by drowning, being at the time in a depressed state of mind caused by want of employment.

Selections.

THE TRUTH ABOUT OPIUM.

THE nation has recently given signs of an awakening sense of the iniquity of the opium traffic, and the unrighteousness of forcing upon an unwilling people that which in its use is said to result in evil, moral, mental, and physical. At such a time many were startled to find certain public men asserting in the press that "opium smoking is absolutely harmless," and that "we are as free to introduce opium into China as to export our cotton, &c., to France."

It could scarcely be expected that those who from long experience have learned the evils produced by opium shoud let such statements pass unnoticed; hence we were not surprised that a few earnest and well-known gentlemen should take steps for the public refutation of these assertions. A meeting for the purpose of hearing the testimony of medical men and missionaries, long resident in China, on this subject, was held in Lower Exeter Hall on Wednesday, 15th inst., when Lord Polwarth presided.

A preliminary meeting was held in the Council-room, when opportunity was afforded for the putting of questions concerning opium in China. The questions thus put bore on the moral, mental, and physical effects of opium smoking. Revs. W. H. Collins, A. E. Moule, F. W. Baller, and Drs. Gauld, Maxwell, and Galt unhesitatingly described the effects as evil, degrading, and ruinous. As each speaker dealt with the particular district in which his experience had been gained, and as in the vast empire of China these are widely apart and diverse, their testimony varied as to degree, but was unanimous as to character. While in some districts only 6 per cent. of the adult male population smoke opium, in others (and more particularly in cities) 50, or even in one case 70 per cent. of the adult males are addicted to the use of the drug. Opium smoking weakens the mental powers, impairs the moral perception, and is ruinous to the physical health. Amongst those who took part in this interesting preliminary discussion were Dr. Habershon, Sir Thomas Chambers, Mr. J. E. Mathieson, Mr. T. A. Denny, Mr. George Williams, Lord Polwarth, Mr. Woods (who has had commercial experience in China), and an American gentleman who spoke of opium smoking amongst the Chinese immigrants. Various telling facts were mentioned in relation to the effects of opium on the rich and poor, its continual spread, the attitude of the Chinese Government and people towards the trade, but perhaps the most startling fact was the inability of the opium slave to free himself of the vice. All the speakers seemed to agree in stating that the complete and permanent cure of one who is fully enslaved is rarely known. By the grace of God some have been cured—at the risk of their lives—but such instances are few and far between. The hold taken by opium upon its victim seems to be overmastering, and the appetite created almost ineradicable. The continual concomitants of opium smoking are misery, wretchedness, and moral degradation.

The hour for the public meeting having now arrived, an adjournment was made to the lower hall, where a goodly gathering was already assembled. Amongst those who were prepared to speak were:—Rev. W. H. Collins, M. R. C. S. (twenty-three years medical missionary in China). Rev. Arthur E. Moule (twenty years missonary China), Rev. David Hill (sixteen years missionary in China) Rev. James Sadler (fourteen years missionary in China), Wm. Gauld M. D. (seventeen years medical missionary in China), James Maxwell, M. A., M. D. (eight years medical missionary in China), Rev. J. McCarthy (twelve years missionary in China), Rev. F. W. Baller (eight years missionary in China), James Galt, M.R.C.S.E. (seven years medical missionary in China, in charge of an opium hospital). The above gentlemen are qualified, by their long residence in China and personal contact with the people, and some of them by extensive travel in China, to speak upon the effects of opium smoking with an authority which cannot be rightfully claimed for Sir George Birdwood, Sir Rutherford Alcock, and other recent apologists for the opium trade, to whose extraordinary statements special reference was made.

Rev. DAVID HILL said that it was of the utmost importance that we should learn the truth about opium. Hence he read an extract from a leading article in a paper published in Shanghai (not generally opposed to the opium trade), in which Sir George Birdwood's letter was scathingly and sarcastically refuted, one of the editor's statements being that "amongst the Chinese the results of opium smoking are fatal and deadly." During, continued the speaker, the sixteen years I have spent in China, I can only recall one instance in which a Chinaman had been a thorough opium smoker for many years without receiving evil physical effects from it. The moral consequences are to my mind the most important. Morally its effects are universally deteriorating. Opium smoking is condemned throughout the country. The Government (Chinese) proclamations and the religious tracts alike agree in classing opium smoking with vices such as gambling and immorality. No opium smoker is permitted to become a member or *employé* of any Chinese legation. The two leading statesmen of China at this moment are non-smokers, and are strongly opposed to the use and the introduction of the drug. No opium smoker is permitted to become a member of any Christian Church in China—public opinion would not permit it. Such, in brief, are the facts advanced by Mr. Hill as the result of sixteen years' observation and experience in China.

Rev. A. E. MOULE (twenty years in China) said that some spoke as if missionaries opposed opium from mere prejudice; but, he said there is no *primâ facie* reason why missionaries should be partisans on this subject. They all oppose it, but that is because they have seen its evils. They have gone to China, and they have seen the people; while Sir George Birdwood did not go to China, and has not seen the people. As a matter of fact some opium merchants have been among the noblest benefactors of Christian missions in China, and the opium war opened the country to the Gospel; hence self-interest might have led missionaries to support the opium trade, were it not that facts prove it to be a curse. It is the greatest hindrance to Christian work. Those who mix among the Chinese people and see the actual results cannot help feeling strongly on the subject. No Chinaman who is an opium smoker will defend the practice—he will excuse himself but is always ashamed of the opium pipe.

The Chinese universally denounce opium smoking as a vice; as an illustration of this Mr. Moule said that outside the city of Ningpo an educated Chinaman said, "Do you know what is ruining this city?" "No, I don't." "It is the white powder and the black powder." "What do you mean?" "The white powder on the faces of the harlots, and the black powder of opium."

Dr. GAULD (seventeen years in China) said that a comparison had been instituted between the effects of tobacco and opium smoking. This he would say, that there are many tobacco smokers amongst the Christian Chinamen; no one dreams of taking action against them, but the opium smoker is at once excluded. Taking a little opium is so certain to lead to the confirmed use of it, that we are alarmed when a man begins to use it at all. If you had a number of Chinese in a room, you could not by their appearance tell who used tobacco and who did not; but the opium smokers would be marked in a moment. The sallow face, the emaciated appearance, the heavy eyes, indicate the opium smoker. The Chinese themselves speak of such a man as "an opium ghost." Its power over the system seems overwhelming. Many desire to be cured; they try, they suffer the most intense agony, they come near to death, but they take to the pipe again.

One of the saddest things is the hold that opium smoking has taken on the *literati* and Mandarin classes—it is draining the life-blood of China's best families. In Swatow the vice is becoming so prevalent that now the merchant is considered inhospitable if he does not keep his opium pipe and give his customers a few whiffs. We are told that India cannot afford to discontinue the opium trade: it is a question of right or wrong, can we not afford to do right? We are told that "righteousness exalteth a nation," but if the English Government in India cannot do without opium, then it is established not on righteousness, but on opium chests, which must eventually bring it to ruin.

DR. GALT (seven years' experience) dealt chiefly with the medical aspects of the subject, basing his statements on experience and on

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scientific facts as to the evil and injurious effects of the drug. He closed by stating clearly that his experience was that the use of opium amongst the Chinese is injuring the nation physically, socially, and morally.

Rev. F. W. Baller (eight years in China) said he had travelled over two-thirds of that empire—north, south, east, and west—had seen the people in their homes, their shops, and in their leisure hours, everywhere the one fact had been proved, that opium smoking is a great curse. Public opinion and Governmental opinion in China alike pronounce it an unmitigated curse. During the great famine in Shansi it was noted that those who died off first were the opium smokers; their bodies, enfeebled by indulgence, were unable to stand the pinch of famine.

Rev. W. H. Collins (twenty-three years in China) said that in his long experience he knew of but one case of complete cure from opium smoking. Opium hinders the work of the missionaries, embitters native prejudice, and degrades the people who indulge. The evils are so apparent that some merchants have actually given up the opium branch of their business because they have witnessed the misery it produces.

Rev. James Sadler (fourteen years in China) referred particularly to the distress in families, to the ruin of homes, and the poverty caused by opium smoking. Who are responsible? he asked. We are, if we tolerate the continuance of the traffic.

Lord Polwarth, in a few earnest and eloquent sentences, summed up the points advanced by the various speakers. These men, thoroughly conversant with the Chinese people, with one voice condemn the opium traffic. What is the object of their labours? To spread morality, purity, and righteousness. Wherever Christian missionaries have gone they have advanced civilization. When therefore they oppose the opium trade it must be on the ground of the purest philanthropy. He felt sure that the British public would carefully weigh the evidence of men who had so long laboured in China. The evidence of all is that the effects of opium are deleterious and disastrous in the highest degree. Let the public know this, and surely they will rise up and demand that steps should be taken to bring about a thorough change in this respect. Some say opium is not worse than strong drink—grant that it is half as bad—then how terrible it is that we, as a nation, should force it on the Chinese and continue to enforce its entrance now!

Mr. Donald Matheson and Mr. T. A. Denny moved and seconded a resolution to the effect that, having heard the testimony of the missionaries long resident in China, the meeting condemned the opium trade as unworthy of this country, and called upon Parliament to give the subject its earliest and earnest consideration.

After a few words from Mr. J. E. Mathieson and Rev. J. McCarthy thanking the chairman for his kindness in presiding, the proceedings of the meeting were brought to a close.—(*Word and Work.*)

WALKING WITH CHRIST.

[from "the word, the work, and the world."]

An American minister was once a guest in the house of the great and good Bengel. He had an intense curiosity to see and know more of the secret life of that godly man whose simple and saintly piety were even more remarkable than his great learning. One night after he had taken leave of his host, he lingered in his chamber which adjoined Bengel's, with the door ajar, that he might hear if possible, the last words of his evening devotions. His desire was gratified, for in a little while the good man put aside his papers and books, and closing his Bible knelt down and uttered this simple prayer: "Lord Jesus, things are still just the same between us"; and then retired for the night. Beautiful fellowship. The child-like saint walked so closely and constantly with his Lord that neither business nor conversation could interrupt his communion, and life was all one service and devotion. "As ye have received the Lord Jesus, so walk ye in Him." This is the true Christian life, implicit, simple, inseparable from Christ. "Abide in me, I in you." "Without Me ye can do nothing." So close He craves to come. There is no place in life He is not willing to walk with us, except the forbidden ground of sin. It is not only in the closet and the sanctuary that we find Him, but everywhere. He says "I will be a little sanctuary" to the trusting and obedient soul. Into the business of life He will come with His peace, His wisdom, and His overruling providence directing, blessing and crowning with success the enterprise which recognizes Him, "How do you ever get through your work?" said a friend to a gentleman who was proprietor of feveral large enterprises involving millions, and employing hundreds of men. "I will tell you frankly," he replied, "because you are a Christian and can understand me. I never could get through without Christ. I regard myself simply as managing this business for Him, the true proprietor. I take to Him, therefore, all the embarrassments and perplexities, and He carries the burdens and receives the returns while I am His steward and servant." This is consecration, this is rest, and this is the efficient life. Such piety is as practical as it is devout. Such spirits

..... carry music in their heart,
Through crowded street and wrangling mart;
Plying their daily task with busy feet,
Because their secret souls a holy strain repeat.

Like the good Bengel, "things are just the same" with them as they were in the prayer-meeting and at the communion table. True soldiers, they are always in uniform, always serving, always honoring their Lord.

And when the close comes, "things are just the same" still. There is no excitement, no flurry, no sudden preparation for the presence of Juses. They have been there all their lives. "You are soon to be in the presence of your Lord," some one said to a dying workman. "Why, man," he replied, "I've been walking in the light of His presence for twenty-five years.

Rowland Hill often used to repeat these lines, and we believe he died repeating them, for things were "still just the same" between him and his Saviour:

And when I'm to die, receive me, I'll cry;
For Jesus has loved me, I cannot tell why;
But this I can find, we two are so joined
That H'd not be in glory and leave me behind.

"ALL MEDIUMS ARE FRAUDS."

That human credulity has no limit is illustrated every day by the faith which otherwise sensible people put in the tricks, "manifestations," and other impostures of Spiritualists. No matter how often these inpostures may be exposed, there are always people thoughtless, credulous, and foolish enough to believe in them—and some even after they are exposed before their own eyes.

One of the most noted and skilful spiritualistic mediums is a man named Slade, who has figured in England, Boston, and New York. How the spirits, of the departed are made to perform by him is told in the Cincinnati Enquirer, by S. S, Baldwin. His experience is thus given:

He went to New York expressly to investigate the performances of Slade, the noted medium, who was then giving seances there. He had about fifty sittings, at $5 to $10 each, and it was not until his seeming credulity had disarmed Slade and made him a little careless, that any trickery was discovered. Beyond leading the medium to tramsmit numerous messages from persons who were not dead, not much was accomplished until four months of effort had been made. Then materializations were called for, and the spirit of a female put her hand and forearm into a tangible shape under the table. "On the night fied for an exposure," Mr. Baldwin says, "I took my friend with me. I requested the materialization of my deceased female friend. The light was turned down, and she was promptly produced, and her hand extended as before. The hand was quite adroit, but after awhile I succeeded in grasping it. It was soft and frail like a woman's. I gave a signal to my friend, and the table at which we sat was turned over. I drew from my pooket a little bomb prepared with chemicals for the purpose, threw it upon the floor, and instantly the darkened room was illuminated as with an electric light. There was the whole secret exposed to view. My female friend from the shades of the blest was a 16-year-old boy" Mr. Baldwin mentions the Rev. George H. Hepworth as cognizant of this event.

Miscellany.

Word and Work: There was a time when the proclamation of the Gospel was regarded as belonging, by official right, to a select and sacred class. We have outgrown this heresy. The duty of preaching Christ in some form or other is now recognised as co-extensive with the membership of the Christian Church. While not forgetful of the advantages conferred by a ministry specially trained, and at leisure to give undivided attention to the study of the Scriptures, we are profoundly thankful that many men whose time and faculties are mainly devoted to the necessary affairs of this life find it possible to make occasional use of their eminent gifts in preaching the Gospel. The freshness and freedom from ordinary methods and mannerisms by which their addresses have been distinguished, together with a certain practicalness resulting from their daily intercourse and habits, give a peculiar zest and value to their testimony. We are by no means desirous to lessen this freedom from conventionalism. Nevertheless it is evident that preaching, like any other art, must have cestain fundamental laws, and acquaintance with these laws may facilitate rather than hinder the employment of any natural telents we may possess. Rules of logic or rhetoric can neither make a correct reasoner nor an eloquent speaker, but they can, at least, guard against mistakes and faults. A knowledge of the history and mystery of sermon-making would not come amiss even to our most successful preaching. A ready *resume* of facts and examples should be welcomed by all who are not too wise to learn. Such a handbook has been furnished by Dr. Austin Phelps, who is already known to many as the author of a suggesting little treatise on prayer. When we say that the volume contains forty lectures it will readily be believed that few subjects of any interest have been omitted. We, however, specially wish to note that Dr. Phelps teaches largely by examples, and from a very wide range of reading he gathers striking illustrations of the principles he inculcates. There is consequently scarcely a dull page in his book. We are by no means prepared to endorse every statement the professor makes, but we can honestly say that, for our own part, we have found his volume interesting and instructive throughout.

ASIATIC SOCIETY MUMBAI

—*Zion's Herald.*

Every preacher, especially the man of high culture, is in danger of unconsciously falling into the habit of taking more pleasure in his sermons than in the truths which they set forth. Ruskin warns artists against a similar tendency in their profession, observing: "Wherever art is practiced for its own sake, and the delight of the workman is in what he does and produces, instead of in what he interprets or exhibits, there art has an influence of the most fatal kind on brain and heart; and it issues, if long so pursued, in the destruction both of intellectual power and moral principle." The same result follows wherever a preacher habitually delights in his sermon more than in the Christ whose doctrines it teaches. Having learned to be more concerned about the approval of his sermons by the people than about their spiritual results, his delight in Christ rapidly diminishes, and his vanity increases. Thus his heart being corrupted, his intellect is no longer nourished by spiritual feeling, and it consequently loses its true inspiration. Then his sermons, however artistic and rhetorically beautiful they may be, become cold, tame, mechanical and powerless. The preacher, like the artist, is demoralized, and can never recover his lost power except by returning to his former supreme delight in Christ.

—From *Old Faiths in New Light*:

We notice one general characteristic of the Biblical revelation, which has not had justice done it by many who reject, at first sight, the Mosaic account of the Creation. The fact is that the Bible had in the beginning, and preserved throughout its hole development, one great scientific virtue. The biblical view of nature is singularly free from the mythological and superstitious conceptions of nature prevalent in antiquity. It is kept, in this respect, from one fatal defect of other early religious literature. It possesses, from the start, a virtue which made it capable of growth. The multitudinous personifications of other primitive religious traditions and sacred hymns are not to be found in the Book of Genesis. Here is a variation from the prevailing type of religious tradition; here is a *specific* mark upon our Bible, at its earliest appearance, which we are at a loss to explain when we consider the historical environment amid which it sprang up.

TELEGRAPHIC NEWS.

London, April 28th: The relations between the Government and the Irish members are becoming more friendly.—The House of Commons last night read a second time the Bill for the adoption of stringent measures for the repression of bribery and corruption at elections.—Earl Cowper has resigned the Lord Lieutenancy of Ireland, and it is currently reported that Earl Spencer will be appointed to succeed him.—Earl Granville, replying to a qnestion in the House of Lords this evening, said there was no truth in the report which had gained ground, that Sir Alfred Paget and Signor Mancini had jointly signed a protocol recognising Italy's right to construct fortifications for the defence of the settlement at Assab Bay as Italian territory.

29th: A clerk named Young has been charged at Doncaster with sending threatening letters to Her Majesty the Queen in order to extort money.—It is officially annonnced that Earl Spencer is appointed Lord-Lieutenant of Ireland. He will, however, retain his seat in Cabinet.—The report of the select committee of the Lords appointed to enquire into the working of the Irish Land Act recommends that the State should advance purchase money to tenants and that arrears before 1878 be cancelled and subsequent arrears added to the purchase money.

St. Petersburg, 29th: An Imperial order has been issued to the authorities in Southern Russia directing them to protect the Jews from further outrages.

London, May 1st: Earl Spencer will remain President of the Privy Council, Lord Carlingford assisting.—Reports are generally current that the imprisoned suspects in Ireland will shortly be released.—The *Daily News* publishes a telegram from Cairo announcing that forty-three Circassian officers have been sentenced to exile for complicity in the late plot to assassinate Araby Bey.

Cairo, 1st: The finding of the court-martial on the Circassian officers charges Ismail Pacha with being the instigator of the late plot to assassinate Araby Bey, and recommends the stoppage of his civil list.

London, 2nd: The House of Commons by 220 votes against 164 have negatived an amendment, that a Minister and not the Speaker should initiate the enforcement of the Clôture.—The Archbishop of Canterbury yesterday consecrated Dr. Strachan, the newly appointed Bishop of Rangoon.—Earl Granville, replying to a question in the House of Lords this evening, said that neither Mr. Forster nor the Government contemplated any new policy in Ireland, but that the Coercion Act will not be renewed in its present form. His Lordship said that three of the imprisoned Home Rule members had been set at liberty, and that the cases of the other suspects will be considered with a view to their release.—Mr. Gladstone made a statement in the House of Commons similar to that of Earl Granville in the House of Lords. He said that the political suspects will be released unconditionally, but added that Mr. Forster declined to be responsible for the consequences, and that he (Mr. Forster) would make a statement of his views upon the subject next Thursday.

Constantinople, 2nd: Said Pacha, the Grand Vizier, has been dismissed. His successor has not yet been appointed.—Abdurahman has been appointed Permier.

Capetown, 2nd: The Legislative Council have decided to abandon the administration of Basutoland, and transfer it to the Imperial Government.

London, 3rd: In the House of Commons last night Mr. Gladstone promised to take measures to strengthen the ordinary law against secret societies in Ireland if necessary.

4th: The *Times*, in discussing the change in the policy of the Government in Ireland, doubts its success, and declares that Mr. Parnell is the master of the situation.—The Conservative organs deplore the victory of the Radicals.—The release of the suspects has caused great rejoicing in Ireland.—The release of Mr. Michael Davitt is demanded.—H. M. troopship Malabar arrived at Portsmouth yesterday.

Domestic Occurrence.

MARRIAGES.

HEXTON—BOWHILL—April 25, at Mahableshwur, by the Rev Henry Bangell, William Suart Hexton, to Isabel Constance Bowhill, third daughter of the late Dr John Bowhill, C B.

PILKINGTON—WHITE—April 29th, at All Saints Church, Malabar Hill Bombay, by the Ven'ble Archdeacon Stead, assisted by the Rev F L Sharpin, Captain Henry Pilkington, R E, to Ella J, eldest daughter of Colonel J H White, R E, Mint Master, Bombay.

DEATHS.

LEGGETT—April 27th, at Yoxford Villa, Cliften, Kurrachee Charles Eugene, third son of Mr Eugene Leggett, Solicitor aged 15 years, 4 months and 22 days.

PRENTICE—May 2, at Malabar Point, Thomas George Prentice, yeungest son of Alexander and Mary Anne Prentice, aged 4 years.

PASSENGERS SAILED.

Per Str *Manilla*; May 1:

For Genoa—Mr and Mrs J P Watson, Col O V Tanner, C B Captain, W W Barr, Mr S D Gordon, Depy Surg Genl and Mrs R H Perkins, Mr Miller, Mr P H Brown, Mrs Boulton and four children, Mr and Mrs Huggan and two children, Mr E Swenkner, Dr Nowrojee B Gandevia, Major Meiklejohn, Mr N Culbard, Mr E Langdale, Mrs and Miss Andreino, Mr and Mrs C K Mackenzie and three children, Count Federice, Mr Henry Gray, Mr C Purdon Clarke, Captain King Harmann, Captain Brandes, Lieut Mackenzie, and Mr H Atzenwiler.

Per P and O Str *Deccan*, 28, additional:

For London—Mr and Mrs Goslett, Master Frizelle, Mr J Hayward, Mrs C Buckle and infant, and Mr Kennedy.
For Venice—Mr McNair and Mrs Vivian.

Per P and O Str *Venetia*, 5:

For London—Mr and Mrs J Robson, Mr F G Collins, Mr J C Veasy, Mrs Allen and infant, Mr W Pym, Mr F Debrove, Mr J Hayward, Dr and Mrs Young, 2 children and 2 infants, Major C H J Lassalle, Mr J B Wardhurst, Lt J C Dewar, Capt H F Nares, and Mr J Mangnall.
For Brindisi—A gentleman, Major F Currie, Mr F G Teale, Mirza Ali Jan, Mr A Brereton, Dr J Burgess, Mrs Sewell, Lt P E Henderson, Miss Carter, Mr A B Marriott and friend, Mr R Fisher, Mr A W Burke, Mr J M Pears, and Mr A J Oldham.
For Venice—Mr and Mrs Rustrick, Mr S M Coard, Mr and Mrs Mathew and two children, Mr D K Hornan, Mr W F Melvin, Mr and Mrs J M Coates, Mr D K West, Mr and Mrs Griffiths, Mr J Sinclair, Col and Mrs Liston and child, and Major C E Macaulay.
For Malta—Mr and Mrs F Venning.

PASSENGERS ARRIVED.

Per P and O Str *Venetia*, 25:

From London—Major Trevelyan, Mr H Ker, Mr J McGillivray, Major and Mrs Blaxland, Lieut Burrows, Mr G Hunt, Mr E Caryl, Mr Roy, Mr J Williams, and Sergt C Powis.
From Brindisi—Mr J Palmer, Mr F Palmer, Mr Cole, Mr C P Ilbert, Major Jopp, Mr W Robinson, Mr C A Winter, Dr C Monks, and Mr Breadly.

Per Str *Halios*, 26:

From Trieste—Mr and Mrs Battye, Mr and Mrs M Brock, Mr T Sloe, Mr R Brenning, Mr H Bezisowsky, Mr J Beck, and Mr G Mayeb.

Per P and O Str *Brindisi*, 1:

From Gravesend—Mr Templer, Mr R L Harker, Mr J F Flewker, Dr Kay, Mr and Mrs Moulton, Mr and Mrs Wood, Major Murray, Mrs Henderson and child, Band master Rogan, Mrs Rogan and three daughters, Lieut A B Elton, Lieut A E Searle, Lieut H D Piers, Mr Mathewson, Lieut Hogge, Mr J M Craik, Mrs Rogers, and Mrs Osborne.
From Brindisi—Capt Young, Mr G Townley, Mr White, Mr Evatt, Mr and Mrs Bliss and infant, and Mr Grunberg.
From Venice—Mr C G Terry, Mr Murray, Mr Stewart, and Mr Brown.
From Suez—Mr A C Parmenides.

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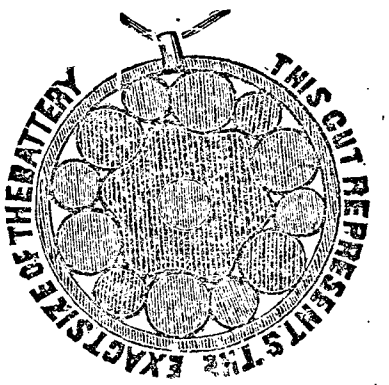

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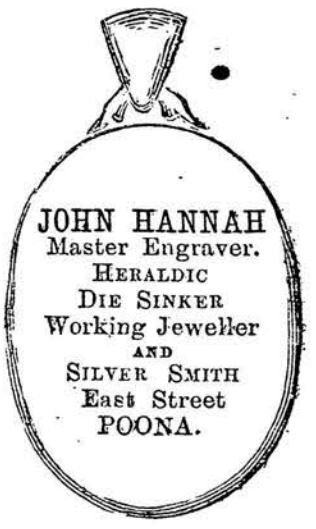

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